A

Calm Answer

To a Violent

DISCOURSE

OF

N. N. a Seminary Priest,

FOR THE

Invocation of Saints:

WITH A

REFLECTION

UPON THE

Covetousness and Impostures

OF THE

Popish Clergy.

LONDON,

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To Madam *O. O.*

Madam,

THE *Land being full of the knowledg of the Lord, it would have been very ſtrange, if you, being tempted to Apoſtacy by an Emiſſary of* Rome, *had not found a help at hand, to ſtand for God and you againſt that ſeduction. The Letter which he ſent to you for that purpoſe, was ſent to me by your friends, becauſe I was at hand; and I found my ſelf obliged, by my holy Calling, to ſend you an Antidote againſt that poiſon. I have not the hononr to know you, but by the report of your holy Conſtancy in that aſſault; but I know the duty of my place: And judging by the ſtile and manner of the Prieſts Letter, that it is a ſet-form for him to ſpread abroad, and make Conqueſts for* Rome; *I judged it alſo neceſſary for me to ſpread abroad this Buckler againſt thoſe fiery Darts of Satan, by the help of the Preſs. God Convert thoſe*

that

that make it their Calling to pervert us, and confirm you to the end in your most holy Faith; blessing, for that good effect, the endeavour of

Madam,

Your most Humble Servant.

A Calm Anſwer to the Violent Diſcourſe of *N. N.* a Seminary Prieſt, for the Invocation of Saints.

THE Gentleman undertaketh to prove, That the Proteſtants have calumniated his Church in this point; And that therefore they are a company of Cheats, Calumniators, and falſe-Teachers, and conſequently not the Church of Chriſt. Before he hath done, he will put Rebellion and Villany to their charge. This is the civility of a Party ſubſiſting in *England* by the forbearance of thoſe whom they thus inſult upon.

We ſhall find him as ſhort in his Intellectual performances, as in his Moral duties. He promiſeth to prove, That *it is good and lawful to pray to Saints reigning in Heaven with Chriſt.* And that, *by authority of Holy Scriptures, Councils, and the moſt ancient and learned Fathers.*

His firſt erroneous dealing, is the wrong-ſtating of the Queſtion between our Church and the *Roman.* We acknowledg the interceſſion of Saints to God for us. We acknowledg alſo, that if there were any poſſibility of communication between the glorified Saints and us, we might lawfully uſe it, and deſire their praying for us to God, ſo that ſuch addreſſes to them were made without adoration, or any religious worſhip, which cannot without Idolatry and horrible Sacriledg be deferred to any but God. Had *N. N.* conſidered ſo much, he might have ſaved great part of his pains.

In the front of his proofs out of Scripture, he brings the bleſſing which *Jacob* beſtowed upon *Joſeph*'s Sons, *Ephraim* and *Manaſſeh*: Of which Text, this is the true verſion; *The Angel which redeemed me from all evil, bleſs the Lads, and let my name be named on them, and the name of my fathers Abraham and Iſaac.* Hence *N. N.* inferreth that we may pray to Angels, and if to Angels, to Saints alſo. In this paſſage he hath omitted the firſt half-period, *The God that hath fed me all my life long unto this day*; leſt it ſhould be made plain, that the Angel whoſe bleſſing he craved for the Lads, was God himſelf, who had fed him, and redeemed him from all evil; elſe *Jacobs* ſenſe muſt be

lame. Neither ought we to acknowledg our *redemption* from any but God, or crave *bleſſing* from any but him. But it is no new cuſtom with *Romiſh* diſputants to clip the words, and the ſenſe of the Scripture, and of the Fathers, to make them ſpeak their ſenſe.

This Angel is the ſame who is called by *Malachi* the *Angel* or the *Meſſenger of the Covenant*, whom all Interpreters take to be the Lord Jeſus Chriſt. And this is the Angel which had wreſtled before with *Jacob*, and had bleſſed him after; for it was more than any Angel could have done with effect. The ancient Fathers and *Rabbins*, underſtand this paſſage in that ſenſe, *Cyrillus*, *Athanaſius*, *Procopius*, and *Rabbi Menahem*. Accordingly the *Septuagint*, Eccleſ. 5. 5, tranſlate *lyphmaleak*, πρὸ προσώπου τοῦ θεοῦ, *before the face of God*, not of the Angel.

Cyril. *lib.* 3. Theſauri Athanaſ. *Orat. contra Arianos.* Procopius, *in hunc tuum.* Rabbi Menahem. *in eundem.*

Upon the following words of that Text, *Let my name, and the name of my Fathers, Abraham and Iſaac be named on them*, or (as he will have it) *be invocated* on *them*, he makes this comment; *When I am dead, let me be invocated in their behalfs, as alſo my father Iſaac, and my grandfather Abraham.* This indeed is unparallel'd in all ages, that a man ſhould beſpeak himſelf to be invocated after his death: A ſuperlative pride, very far from that good mans holy ſimplicity. The drift of the whole Chapter ſheweth, that *Jacob* would be named, not the grandfather, but the father of *Ephraim* and *Manaſſeh*, as himſelf was named the ſon of *Iſaac*, and *Iſaac* of *Abraham*. Had *N. N.* had a deſign to make the Reader merry by laughing at him, he could not have deviſed a wilder conceit, than to make *Jacob* to beſpeak himſelf to be prayed to after his death.

Exod. 32. 13.

But what if he hath found to his thinking, a practiſe of that invocation, when *Moſes* invocated the names of *Abraham*, *Iſaac* and *Jacob*, over the people: if he hath found it, he hath better eyes than we that cannot ſee things that are not. *Moſes* ſaid there to God, *Remember Abraham, Iſaac and Jacob thy ſervants.* To make good *N. N.*'s expoſition, *Moſes* ſhould have prayed to *Abraham*, *Iſaac* and *Iſrael*: But *Moſes* was better taught than ſo.

Then followeth a proof of the like pregnancy: The prayer of the three *Hebrew* children in the furnace (We may for this time let it paſs as Canonical, for any harm it can do us). *Take not away from us, O Lord, thy mercy, for Abraham thy beloved's, and Iſaac thy ſervants, and thy holy Iſraels ſake.* Here is, (ſaith *N. N.*) *plain invocation of holy men not living upon earth.* But I ſay, here is plain want of brains in *N. N.* to uſe the two laſt allegations for that purpoſe. Is it invocation of Saints to pray to God to have mercy upon the Children for their good Fathers ſake? and to remember his Covenant made with thoſe Fathers, and with their poſterity after them?

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What more? God commanded *Jobs* friends to desire *Job* to pray and offer sacrifices for them. *A good proof* (saith he) *that it is Gods will and pleasure, that we should apply our selves to his Saints to obtain favour for us.* Yea, but the difference between the *Romanists* and us, and the question stated by *N.N.* is about praying to Saints *reigning with Christ in Heaven*; which without an especial warrant from God we may not, we dare not attempt. And herein we are confirmed by *N.N*'s verdict, worthy to be remembred, *We do not think* (saith he) *that we are commanded to pray to Saints.*

A great *Romanist* saith no less, even Cardinal *Perron*, who in his book against the most Excellent King *James*, acknowledgeth, that *for the Invocation of Saints there is neither precept nor formal example in Holy Scripture.* We shall hear Cardinal *Bellarmin* saying as much before we have done. Is it so? Why then are we defamed as Hereticks, and burnt by the Inquisition for refusing that Invocation for which there is neither precept nor formal example in Scripture? p. 981.

Take with these, Father *Cottons* perplexity about that point, and withal a remarkable passage of that mans life, who was a famous *Jesuite*, Confessor to *Henry* the IV of *France*. There was a *Demoniack* woman in *Paris*, admired for sooth-saying, and solving hard questions; with her Father *Cotton* would converse under pretence of exorcizing the evil Spirit. To that evil Spirit he had formed questions, which being written in a single paper, he layd in a book which he had borrowed of Monsieur *L' Abbe*, Councellor in the Court of Parliament of *Paris*. It happened that when he returned that book to the owner, he forgot to take out of it his paper of questions. Monsieur *L' Abbe*, having a little turned over his book, found that criminous paper, and out of indignation publish'd it in print. Among many questions about State-matters (one of which was about the life of the King his Master), there were Theological questions, This among the rest, to *find a Text of Scripture for the Invocation of Saints:* A fit task for the Devil, after all the labour-in-vain of School-men about it.

So much being granted by *N.N.* and his whole party, that there is no command of God to pray to Saints; Let them take for themselves Christs rebuke to the *Pharisees*; *In vain do they worship me, teaching for Doctrines the commandments of men. For laying aside the commandments of God, you hold the tradition of men.* And what are the devotions of the Rosary to the Holy Virgin, styled the Mother of Grace, confirmed by so many Indulgences, but meer commandments of men, without the least ground of Gods commandments and promises? Mark. 7. 7, 8.

So because God hath not commanded Invocation of Saints, and

much leſs promis'd any reward for it; ſome men judging it nevertheleſs to be wanting in the Church, have commanded it. That of the H ly Virgin eſpecially, to whom the *Roman* Church giveth ten *Aves* for one *Pater* to God. Her they have created Queen of Heaven and of all the world, and leaving unto God the Throne of Juſtice, they have beſtowed upon her the Throne of Grace, to which ſinners may appeal from the ſentence of the Throne of Juſtice. Whence theſe two effects naturally follow, The one that the Creature is exalted above the Creator in the opinion of the people, for all appeals are made from an inferiour Court to a ſuperiour. The other, that thereby men are eſtranged from God; for ſinners that are of their Communion, needing Grace, will be ſure to go to the Throne of Grace, that of the Virgin, and to let God alone in his Throne of Juſtice.

Theſe are no fictions of ours; the famous Doctors of the *Roman* Church, and directors of Conſciences, are full of theſe. Theſe are the words of the Jeſuit *Viegas*: (a) *This is the Virgin* Mary *with whom God hath divided his Kingdom; for whereas God hath Juſtice and Mercy, he hath reſerved Juſtice for himſelf; and hath given Mercy to his Mother. Wherefore if any find himſelf aggrieved by the Court of Juſtice, let him appeal to the Throne of Mercy of the Mother of God, the Lady and Auguſta.* This is repeated in ſo many words by *Bernardinus de Buſtis* (b) To the ſame purpoſe (c) *Gabriel Biel* calls the Holy Virgin the *Queen of Heaven, to whom the King of Kings, the Heavenly Father, hath given the half of his Kingdom.* What more? (d) *Pelbart* alledgeth this out of St. *Bernardin. of Senes, All ſerve to the Empire of the Virgin, and God himſelf.* ——— Then moſt great is the dominion of the Holy Virgin, for ſhe doth not only command the Creatures, but God himſelf, as a Mother her Son.

(a) *Serm. 17. fol. 10, & 11.*
(b) *Marialis Serm 3. de nominatione Mariæ.*
(c) *Gabriel Biel de Can. Miſſæ Sect. 30.*
(d) *Stellavil Coronæ lib. 12. part 1. cap. 6, & 7.*

But of all the *Roman* Saints, give me *Saint Bonaventura*, who hath tranſported to our Lady all the addreſſes made to God in the *Pſalms*: *Let our Lady ariſe, let her enemies be ſcattered. I will ſing of the mercies of our Lady. Save me, O Lady, for thy names ſake. In thee, O Lady, have I put my truſt, I ſhall never be confounded. Our Lady is our refuge and ſtrength, our very preſent help in trouble.* And that nothing be wanting to the height of impiety, that blaſphemous Saint hath expelled the Son of God from the right hand of God his Father, to give place to his Mother, *The Lord ſaid unto my Lady, Sit thou on my right hand, till I have made thine enemies thy footſtool.* Let all Chriſtians that are in their right ſenſe judg whether theſe blaſphemies ought to paſs for holy Doctrines, becauſe they are pronounced by Saints of the *Roman* Church, and owned by the unerring *Roman* Church; or whether by theſe enormities of foul Doctrine the Church of *Rome* ſhew her ſelf to be the Mother of abominations, and the Synagogue of Satan.

Pſalterium Bonaventuræ.

This

This I recommend to the ſober conſideration of *N. N.* who ſtands ſo ſtiff upon the authority of the *Roman* Church as the pillar and ground of Truth, the infallible interpreter of Scripture, and the only director of Religion and Conſcience. If he have any ingenuity he will acknowledg by the alledged paſſages, that when the Governours of the Church once preſume to go beyond Gods Ordinance, their will-worſhip knoweth no bounds, and will extravagate even into blaſphemy and non-ſenſe.

N. N. is very copious in proving that the Saints pray for us, which he needs not. We make no doubt but that the Saints in Heaven are ſenſible of the ſufferings of the Church on Earth, and pray to God to hear their cries, and ſhorten their combats. We are willing to take in that ſenſe, *thoſe golden vials full of odors, which are the prayers of the Saints.* Rev. 5. 8. But that they have a particular knowledg of the ſeveral addreſſes made unto them by men on earth: Or that they have a commiſſion from God to be Maſters of Requeſts in the Court of Heaven, or that we ought to preſent our requeſts unto God by them, it is that which never was, and never ſhall be proved.

To prove that they hear our prayers, *N. N.* alledgeth, that *there is joy in heaven among the Angels of God for the converſion of one ſinner*; whence he inferreth, that the Angels know mens hearts, and why not the Saints? But were all this granted, it would not follow that we muſt pray to them. Truly neither the Angels nor the Saints know mens hearts; the Angels cannot know them otherwiſe than by their lives and behaviour. But there is a particular reaſon of the Angels rejoycing at the converſion of ſinners: The Angels are employed about Gods ſervice on earth, and no doubt but that a great part of that ſervice is to labour for the converſion of ſinners: No wonder if they rejoice when they have good ſucceſs in that holy labour. They converſing both in Heaven and on Earth can give, and do give an account in Heaven of the converſion of ſinners on Earth, and thereby cauſe joy in Heaven both among the Angels and the Saints. But we read in no place of Holy Writ, that ever any Saint was ſent for that or any other errand from Heaven to Earth. Rather we are taught, that *the dead know nothing, and have no portion in the things that are done under the Sun.* Eccl. 9. 5, 6. God may reveal to them what he pleaſeth, not what we are pleaſed to imagin without a good warrant from him.

N. N. alledgeth Chriſts command, that we make to *our ſelves friends that may receive us into the eternal Tabernacles.* Luk. 16. 9. I know no friends that can receive us into the eternal Tabernacles, but the three Perſons, and one God: And the way to make them our friends, intimated in that Text, is to give alms out of our Mammon. But what

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is that to our praying to Saints? *N. N.* might as pertinently have brought in the head of *Holofernes*, to prove the lawfulneſs of the Invocation of Saints, as that Text.

2 Pet. 1. 25. He citeth Saint *Peters* promiſe to pray for the Church after his deceaſe. But Saint *Peter* ſaith no ſuch thing: And though he did, it is nothing to us who deny not that the Saints pray for us: But that therefore we muſt pray to them, it is a wrong conſequence. And though we are willing to acknowledg that they pray for us, we dare not call them our Meditators, as *N. N.* doth; which is a blaſphemy, and giving the lye to the Holy-Ghoſt: who teacheth us *that there is one Mediator between God and man, the man Chriſt Jeſus.* And

1 Tim. 2. 6. mark that which followeth, *Who gave himſelf a ranſom for us.* The Apoſtle will not have us to acknowledg any perſon to be our Mediator, but that one perſon who gave himſelf a ranſom for us, and thereby giveth vertue to his mediation. But it is the Genius of *Popery* to transfer the honour due to God, unto the Creature.

N. N. hath undertaken to prove *that it is lawful and good to pray to Saints, and that by authority of Holy Scriptures, Councels, and the moſt ancient learned Fathers.* A gallant flanting undertaking: How he hath proved it by Scripture, we have ſeen. Enough he hath done to betray his Cauſe, and ſhew that there is not one tittle for it in all the Word of God. Which I ſpeak not for his diſparagement, but that of his Cauſe. For all that could be deviſed out of Scripture he hath brought in.

I cannot ſay for him, that he hath uſed the like diligence about Councils and Fathers. Out of Councils he doth not bring the leaſt proof: He is pleaſed only to ſay, That the Councils of *Epheſus* and *Chalcedon* prayed to Saints: ſo I need only to ſay that they did not, till he make them ſpeak for themſelves.

As for the *moſt ancient and learned Fathers*, he alledgeth Saint *Auſtin*, who deſerveth a better praiſe, than to be *the moſt ancient and learned Father.* He makes him ſay, That *if the ſhadow of* Saint *Peter in his life-time did cure diſeaſes, he will do much more now that he is in the fulneſs of power.* He quoteth not the place, yet I durſt paſs my word for Saint *Auſtin*, that he never aſcribed fulneſs of power to Saint *Peter*. But the *Romaniſts*, who derive the Popes Power from Saint *Peter*, will be ſure to aſcribe to that Apoſtle as much fulneſs of power as they can, that from Saint *Peter* it may paſs to the Pope. Be the paſſage of Saint *Auſtin* true or falſe, it is nothing to us, for it toucheth not the point in queſtion, which is, the lawfulneſs of praying to Saints.

Very boldly, and very untruly *N. N.* affirmeth, that *there is none of the ancient Fathers, but ſhewed and practiſed prayers to the Saints.*

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Let him in 375 years of the first Christian Antiquity find, if he can, any one instance of that practice. The first that began it was *Gregory Nazianzen*, who in his eloquent Orations, hath rhetorical addresses to his deceased friends; yet modified with doubtful reservations. In his funeral Oration for his sister *Gorgonia*, he speaks thus to her soul, *If thou hast any respect of the honour we do thee, and if that reward be given to holy souls to have a resenting of these things, receive this speech of mine*; shewing himself doubtful whether his deceased sister heard him. The like doubting expression he useth in his Oration against *Julian* the Apostate, *Hear thou excellent soul of* Constantine, *if thou have any feeling left*. These were the infant-trembling beginnings of the Invocation of Saints.

N. N. would have us to believe upon his honest word, that several Fathers whom he nameth, taught the Invocation of Saints. But to make us believe that they taught so, their own words would have been to better purpose than his. Eusebius Greg. Naz.

Having done nothing to the purpose, yet he makes a high boast of his atchievements: *I have* (saith he) *proved the lawfulness of praying to Saints, by the testimony of the most learned and ancient Fathers and Doctors of the Church, and by the authority of General Councils.* Have you done so, Sir? Not in any paper of yours that came to my hands. If naming only Fathers and Councils be proving by them, in his Logick, I am sure it is not in that of the Schools, nor in common sense, nor in honesty. Let any ingenious person peruse his paper, and judg whether he hath given the least ground for that boasting. Greg. Nyss. Cyril. Terosol. Chrysost.

With the like ostentation, without any proof, he sets forth *the constant custom of the whole Church to pray to the Saints, from the time of the Apostles*; and he hath never done insisting upon that. But we must believe him upon his bare word.

We build not our faith upon humane testimonies: Yet to shew the vanity of that boast, I will bring some testimonies of the best and first Antiquity.

In the fourth book of the Ecclesiastical History of *Eusebius*, we have the relation of the Martyrdom of *Polycarp*, Bishop of *Smyrna*, a Disciple of Saint *John*. cap. 15.

That holy Martyr being dead, some by the suggestion of the *Jews*, desired the Governour of *Smyrna* that his body should not be delivered to the Christians, lest they should worship him. The Christians of *Smyrna*, (who have recorded this History), thereupon spake thus for themselves, *They know not that we cannot leave Christ, who hath suffered for the salvation of all them that are saved in the world, nor serve any other but him. For as for Jesus Christ, who is the Son of God, we worship him. But as for the Martyrs, we love them worthily, as Disci-*

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ples and imitators of the Lord. This is a precious jewel of the pureſt Antiquity. A relick which deſerveth more veneration than all the relicks idolized in the *Roman* Church.

Ignatius who lived in the year of Chriſt 140, in his Epiſtle to the *Philadelphians*, ſpeaks thus to the Virgins, *You Virgins, have Jeſus Chriſt alone before your eyes, and the Father in your prayers.*

Stromat. Lib. 7: *Clemens Alexandrinus*, a little later than *Ignatius*, reaſoneth thus, *There being but one truly good, which is God, both we and the Angels pray to him alone.*

Lib. 2. *Irenæus* who lived about the year of Chriſt 220, ſpeaks thus: *The Church doth nothing by the invocation of Angels, but purely and ſimply addreſſeth her prayers unto God, and calls upon the name of the Lord Jeſus.*

Can. 35. The Council of *Laodicea* pronounceth Anathema to thoſe that called upon Angels, and declareth them idolaters. In thoſe days, in the year of Chriſt 368, the invocation of Saints was not yet in faſhion, but that of the Angels was, and had begun even in the Apoſtles

Col. 2. 18. time: Thus reproved by Saint *Paul*, *Let no man beguile you of your reward in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by a fleſhly mind.*

Contra Celſ lib. 8. Origines, *We muſt pray to God alone, who is above all things. We muſt pray alſo to his only Son.*

Lib. 2. *Inſtit. divin.* cap. 17. Lanctantius: *Let us worſhip none, and ſerve none but only the Godhead of our Maker and Father.*

Saint *Ambroſe*, or whoſoever is the Author of the Commentary upon the Epiſtle to the *Romans* put among *Ambroſes* works, diſputing againſt the *Pagans*, who by the Stars (which they took to be intelligent Creatures) pretended to go to God, as ſuitors go to the King by Colonels and Governors, ſtyleth that a *miſerable excuſe.* Then he addeth, *Suitors go to the King by Colonels and Governors, becauſe the King is a man, uncertain to whom he ſhall truſt the Government of the State. But to get the favour of God, to whom nothing is unknown, (for he knoweth what men deſerve), there is no need of any to help you with his good word, but only of a devout ſpirit. For whenſoever a man ſo diſpoſed ſhall ſpeak to him, he will anſwer him.* A notable Authority, not ſo much becauſe the *Papiſts* themſelves have put it among *Ambroſes* works, as for the ſoundneſs of the reaſoning; which to any reaſonable perſon is moſt convincing, and confounding the practice of the Invocation of Saints.

Since *N. N.* takes upon him to alledg Saint *Auſtin*, I will ſerve him with a Text or two of that excellent Father, to better purpoſe than that which he citeth, but knoweth not where to find it, and

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which concerneth not the matter in Question, the Invocation of Saints. In the 22 book of the City of God, *Chap.* 10. Saint *Austin* compareth thus the service which the *Pagans* did to their Deified men, *Hercules* and *Romulus*, with the celebration which the Christians made of their Martyrs memory. *De civit Dei.* l. 22. c. 10.

They (meaning the *Pagans*), *have erected Temples and Altars to such gods, and have instituted for them Priests and Sacrifices. But to our Martyrs we build no Temples as to gods, but Monuments as unto dead men. Neither do we erect Altars to sacrifice unto the Martyrs: But to that one God both of the Martyrs and ours, we offer our Sacrifice. And at that Sacrifice, those men of God that have overcome the world in confessing him, are named in their place and order. Yet they are not Invocated by the Priest that makes the Sacrifice.*

The same Father, in the eighth Book of the City of God, *Chap.* 27. speaks much to the same purpose. *Nec tamen vos iisdem Martyribus templa, sacerdotia, sacra, & Sacrificia constituimus, quia non ipse sed Deus eorum est nobis Deus.* We do not (saith he) *appoint to the Martyrs, Temples, Priests, Religious Service, and Sacrifices, because they are not our gods; but their God is our God.* *De civit. Dei.* lib. 8. cap. 27.

Upon which, *Ludovicus Vives*, the Learned Commentator on St. *Austin*, makes this sad observation, *Many Christians in a good thing commonly offend, that they venerate Saints of both sexes no otherwise than God. And in many of them I see no difference between their opinion of their Saints, and that which the Gentiles had of their gods.*

How different is that Holy Antiquity of the Church from the present practise of the *Roman* Church, which erecteth Altars to Saints, and over the Altars the Saints Images, and burn Tapers to their honour: And before the Altar there is kneeling, and Invocating of the Saint? As for the Temples bearing the names of Saints, they will say that the Temple is built especially to the Honour of God, and next of the Saint. But by changing the name of *Christs Church* of *Canterbury* to that of Saint *Thomas* (as they had begun to do, a little before the Reformation), they shewed that they had more devotion to *Thomas Becket* than to Jesus Christ.

Whereas then *N. N.* presseth us with the Authority of the whole Church; we have excepted the ancient Church out of that Universality: And we could descend to lower Ages if need were.

But how shall we defend our selves against that terrible croud which *N. N.* raiseth against us, the Universal Church in our Age? By the Church he meaneth the *Roman*, conceiving no other Church in the World but such as worshippeth the Pope. Whereas it is not the fourth part of the Christian Provinces. For the *Greek*, the *Armenian*,

the *Perſian*, the *Indian*, the *Ethiopick*; beſides a conſiderable part of *Europe*, which hath ſhaken off the Popes tyranny, and all the oppreſſed ſouls that groan under it. Theſe I ſay, do five or ſix times exceed the true *Romaniſts* in number, as much as the *Romaniſts* exceed them in pride: Such a pride, that with *N. N.* and his Cronies, it is the *higheſt Rebellion to believe and obey the word of God without the interpretation and leave of their Church*; which craving ſuperiority over the Word of God, will allow of no Doctrine, and no Interpretation of Scripture, but ſuch as ſerveth to advance the Grandeur and the Wealth of their Temporal Monarchy. Now of all thoſe Doctrines, none (next to that of Purgatory) worketh more their greatneſs and lucre than that of the Invocation of Saints, whoſe merits have founded ſo many Convents, and inrich'd ſo many Abbeys, and of whoſe Saintſhip the Pope is the Creator. If in the *Roman* Church none but God were worſhipped and prayed to, as it was in the Primitive Church, the *Roman* Regular Clergy would be a poor Clergy, and the Secular little better.

We are ſummoned by *N. N.* to find that praying to Saints is forbidden in Scripture. *They cannot find* (ſaith he) *one Text in Scripture, that ſaith in plain terms that prayer to Saints is unlawful, or that it is a fond thing.* We can find Texts that ſay ſo much in plain terms, though not perhaps in the very terms of his deviſing. For this is one of the quillets of his party, to frame terms of our Doctrine for us, and then Challenge us to find them expreſſly in Scripture. If I ſay after Chriſt, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*; are not theſe plain terms to prove that prayer to Saints is unlawful? And if I find God deriding thoſe that pray to others than him, and that pray even to the dead for the living, ſaying, *Should not a people ſeek unto their God? for the living to the dead?* is it not ſaying in plain terms, That for one to pray to another than his God, and to pray to the dead for the living, is a fond thing?

Matt. 4. 10.

Iſa. 8. 19.

All the prayers in the book of *Moſes*, and in the *Pſalms*, and in the Prophets, and in the New Teſtament, are addreſt unto God alone. Which Cardinal *Bellarmin* conſidering, ſaith with a pleaſant ingenuity, That *when the Holy Scriptures were written, the cuſtom was not yet to make vows unto the Saints.*

Bellar. *de cultu Sanctorum.* cap. 9.

For that round-dealing the Proteſtants are much obliged to his Eminence. Let this be taken into ſerious conſideration; The Doctrine, and the attaining of Salvation, was in the Church ſo many thouſands of years without any Invocation of Saints; how is it become the main part of Religion in theſe laſt Ages of the World? If they made their addreſſes to God ſucceſsfully, without the help of Saints, may we not enjoy the like priviledg; now eſpecially, that we have the Son of God

God manifeſted and given unto us in the Goſpel, for our Mediator between God and men; whereas the Church before him had him but under a vail? Certainly, neither under the Law, nor under the Goſpel, have we any Mediator appointed by God to preſent the Churchers prayers to him, but Chriſt alone.

Whereas then *N. N.* tells us, Find me a Text of Scripture, ſaying, that prayer to Saints is unlawful: we ſay to him, Find us a Text of Scripture where Prayer to Saints, and worſhip of Saints, be commanded, or allowed, or practiced.

We find Saint *John* worſhipping an Angel, but we find him alſo rebuked for it by the Angel. *See that thou do it not, for I am thy fellow ſervant, and of thy brethren the Prophets, and of them that keep the ſayings of this book: Worſhip God.* Rev. 19. 10.

Saint *James* bids us to *ask in Faith.* Asking in Faith, is praying with aſſurance, that we pray according to the Will and Word of God: for *Faith is by the Word of God.* If then the Word of God giveth no allowance to your praying to a Saint, How can you pray to him in Faith? Do you believe on that Saint? No doubt but *N.N.* will ſay, No. Why then do you pray to him? It is the very Queſtion of Saint *Paul, How ſhall they call on him in whom they have not believed?* The Apoſtle (you ſee) admits not that gradation, I call on the Saint, that the Saint may call for me on him in whom I believe. Jam. 1. 6. Rom. 10. 17. Rom. 10. 14.

To that wheeling about by a Saint to God, if you joyn praying before the Saints Image, and that in a Tongue which the perſon that prayeth underſtands not, and turning and telling beads withall; a wiſe Chriſtian cannot but perceive the Devils deſign, to puzzle the peoples Devotion, and bewilder their very ſenſes with out-ſides, that amuze the eyes, and buzy the fingers, and imploy the memory about the number of Beads, and leave the ſoul empty.

This you may ſee every day in their Churches and Oratories: A woman on her knees, ſaying her *Pater Noſter* before an Image of Saint *Margaret*, a Saint which hardly is in Heaven, for ſhe never lived on Earth. The object of the good Womans Devotion being that of her eyes, it is ten to one that ſhe calls *Father* the Image of that Female, no Saint, and no where. The Saint and the Image underſtand her not, and ſhe underſtands not her own ſelf, her prayer being in Latin. Upon what bottom doth that poor ſoul fix the Anchor of her Faith in her prayer? All theſe prodigies of abſurdity and irreligion had been avoided, if ſhe had been taught to call plainly upon God through Jeſus Chriſt, in her Mothers Tongue.

But can the Patron-Saint of *N. N.* hear his prayers better than Saint *Margaret* and her Image? He tells us, that the Angels know

mens hearts, and why not the Saints? I have shewed how the Angels may have joy in Heaven at the Conversion of sinners, and make the Saints rejoyce with them, without need of that impious supposition, that they know mens hearts. The *Papists* have much contention among themselves, about the manner how the Saints come to know mens prayers made unto them. Their old supposition was the *Gregorian* glass, God himself, in which the Saints by beholding God, behold also all that God beholdeth. A supposition grounded upon this Maxim, That whoso seeth him that seeth all, seeth all himself. But that this Maxim is rejected as false by their own *Occam* and *Aquinas*, we learn of *Gregorius de Valentia*, who saith, That *it is well for the Saints, if they see in God the things that are proper for their happiness.*

Greg. de Val. de modo quo Deus cognoscit. Disp. 1. qu. 12. Puncto. 6. Sect. Concesso igitur.

That Glass being broken, they devise a second way, which is a Revelation from God to the Saints, of all the requests made to them on earth, that they may present them unto him. So they put that drudgery upon God, to tell to Saint *Margaret*, the Patroness of Midwifery, So many thousands of Women in Labour pray to thee, that thou wouldst pray to me for their happy deliverance; so much I let thee know, that thou mayst do what they desire of thee: and when thou hast prayed to me for them, I shall advise how far I shall grant it.

The like Revelations must be imagined to be made to the Saints, Protectors of the several Provinces and Professions. Indeed as for the Holy Virgin, who is made the Plenipotentiary Mother of Grace, and hath ten times more worship than God (a proportion observed in the Rosary), it may be thought, that without such Revelations she may out of the brightness of her radiant light know, and out of the plenitude of her Motherly power (to which appeal is made even from God) grant or deny all the suits addrest to her, and no need to go further. But howsoever, she hath need to have an unwearied headpiece, to go through such an infinite crowd of businesses. *Bellarmin* seeing what Task this Doctrine puts upon Saints, and upon God himself, saith, That to *help men in the point of need at the same time, and in so many distant Countries, no nimbleness can serve the turn, nor any less than true Omnipresence, which is an attribute proper to God.*

Bell. de beat. Sanct l. 1. c. 20. Sect. Alii dicunt.

The Holy Virgin having so many businesses in the Court of Heaven, for which the brains of a hundred Lord Chancellors, and all their Officers, would not serve; it is to be wondred at, how she may find leasure for journeys abroad, and sometimes long absence. As when to save the credit of *Beatrix* a Nun, especially devout to her, she went to her Convent, put on her shape, and filled her place whole fifteen years, while the devout Nun solaced her body in bawdy-houses.

Cæsarius. 7. lib. miracul cap. 35.

houſes. It were worth knowing who in thoſe fifteen years filled the Holy Virgins place in Heaven, to anſwer the infinity of Suits daily ſent up unto her Court: for how many might call upon her in that long time that ſhe was not at home?

N. N. hath found a way which eaſeth much the diſpatch of Suits addreſſed to Saints; for he will have *the Saints to know the hearts of men.* Contrary to that moſt expreſs Declaration in *Solomons* prayer in the Conſecration of the Temple, an occaſion in which he was eſpecially guided by God's Spirit, *Thou, even thou only knoweſt the hearts of the children of men.* 1 Kings 8. 39. Hath God ceaſed to be the only knower of hearts, ſince praying to Saints is come in faſhion? Hath God given them the Key of the Locks of mens hearts? May the Saints with that Key unlock a mans heart at any time, and read his mental prayers in his Cloſet, and in his Bed? What warrant have we from the Word of God, or what ground in reaſon that God imparts the gift of knowing mens hearts, (which is his moſt proper and incommunicable attribute) to thoſe whom it pleaſeth the Pope to Canonize? It is ſuch a Note above *Ela*, ſuch a monſtrous conceit, as can win no mans belief, that hath not enſlaved his conſcience, and his very common ſenſe to the Popes and his Clergys worldly intereſt. To reconcile ſuch extravagancies with reaſon, they run into ſuch fictions and wild ſuppoſitions, as turn Religion to a *Chimera*, and open a wide gap to *Atheiſm.* No better was to be expected of men *intruding* themſelves into *things they have not ſeen, vainly puffed up with their fleſhly mind.* Col. 2. 8. That way men came to Worſhip Angels, as we learn of Saint *Paul*; The ſame way alſo they came to Worſhip Saints.

Let every Chriſtian that finds himſelf bound by the firſt and great Commandment, *Thou ſhalt have no other Gods before me*, beware of making religious addreſſes to others than God. Whoſoever prayeth to any other, and makes a Sacrifice of his heart to a Saint or an Angel, makes another god to himſelf than God, and before his face, who is jealous of his glory. It is the worſt imprudence to provoke his jealouſie. And thoſe ſhall feel it in this world, or in the next, that beſtow upon another the homage and honour due to God alone.

Say not, I worſhip the Saints with an inferior worſhip: So did the Idolatrous *Jews* worſhip the *Baalim*, who were the Saints of thoſe days, men Deified (as bad as Canonized) after their death. And they worſhipped the Lord too. But the Lord ſcorned then, and ſo doth now, to have any partner in the Devotions of his Creatures. He will have all their worſhip, all to himſelf alone.

No

No doubt but that Saint *John* intended not the higheſt worſhip to the Angel when he fell down before him, Yet the Angel rebuked him for it, and bad him *Worſhip* God.

When all is ſaid in all conſultations, every wiſe man will take that courſe which is without exception: Such is the addreſs unto God by the Mediation of his Son. The contending-parties agree upon that. Let us ſtand to that, and do it ſincerely and carefully, we ſhall never be confounded.

And whereas it is the Devils perpetual deſign to diminiſh the Service and Glory of God, every wiſe Chriſtian will avoid thoſe new Channels cut for mens Devotion, the ſervices to the ſeveral Saints, ſeeing how thereby the Service and Glory due to God is ſhared between God and the Creature; and that the Creature hath got the greater ſhare in all places where *Popery* reigneth.

N.N. alledgeth out of Saint *Ambroſe*, that miracles were wrought by the Relicks of *Gervaſe* and *Protaſe* Martyrs. But *Ambroſe* ſaith not that they were worſhipped and prayed to. The miracles were done at, not by the Relicks, but by God who would grace the memory of thoſe that had ſuffered for his truth. He, not the Saints, not their Relicks, muſt be glorified for that mercy.

He acknowledgeth that the *Proteſtants* follow the authority of the Univerſal Church in many things, and why not in the Invocation of Saints? taking it for granted, *That the Invocation of Saints hath the warrant of the authority of the ancient Univerſal Church*, which we deny: And I have ſhewed that the Univerſal Church in her primitive purity was againſt it. For the Church of *Rome* to bear her ſelf now for Univerſal, it is a ſenſeleſs pride, ſhe being none of the greateſt limbs of it, and the impureſt of all. But though ſhe were what ſhe ſtyleth her ſelf, *Univerſal*; In points of Religion, it is not the multitude of the profeſſors, but the truth of the Doctrine, that muſt have the caſting-voice. *Thou ſhalt not follow the multitude to do evil.*

Exod. 23. 2.

I will not forgive to *N. N.* his excurſions out of his ſubject. He falls foul upon poor *John Calvin*, whom he ſets forth as *ſtigmatized for a Villain.* Thoſe that have more intereſt in him than we, have ſufficiently confuted that ſlander againſt his morals. And as for his Doctrinals, the Jeſuit *Sanctius* hath been his Champion, for he hath faithfully tranſlated his Comment upon *Iſaiah*, out of that of *Calvin.*

But *N. N.* ſlandereth us with ſaying that the truth which we maintain, was unknown to the world till it was diſcovered by *Calvin:*

vin: Whereas the Church of *England* had Martyrs for the truth which we profeſs, in *Henry* the VIII his time, ten years before the name of *Calvin* was known in *England:* yea, two hundred years before. Neither was our Church reformed upon *Calvins* form.

Nay, he was much poſteriour to the Reformation in *France.* Of which, they that have ſought the beginning, are come ſhort of it, if they have taken no notice that thoſe which embraced that Profeſſion in the large Provinces, between the *Pyrenees* and the *Alps*, as ſoon as they heard it countenanced in *Germany*, were the poſterity of the *Albigenſes*, of whom Saint *Dominick* and his Zealots had butchered twelve hundred thouſand, three hundred years before, for the ſame Holy Truth. A Truth, which being ſuppreſt by the ſword, had left ſuch roots in the poſterity, that it filled the land with its ſprigs as ſoon as it met with encouragement.

The *Albigenſes* were called, in contempt by their enemies, *Pauperis de Lugduno, the poor men of Lyons*, or the *Leoniſts*, though they were a powerful party, maintained by *Raymond* Count of *Toulouſe*, a potent Prince, and even by the King of *Arragon.* Let the enemies of their memory take this account of them from that ſworn enemy *Rainerius*, their cruel Inquiſitor, who made bonefires of them; who yet had been one of them, and therefore had an experimental knowledg of the men and their communication. *The Leoniſts* (ſaith he) *are the moſt pernicious Sect of all Sects, that are or ever have been; and that for three cauſes: The firſt, becauſe they are of the longeſt ſtanding; for ſome ſay that they have continued ever ſince Pope* Sylveſter; *Others ſay, from the time of the Apoſtles. The ſecond, becauſe it is more general than any Sect, for there is no land in which they are not. The third cauſe is, that whereas all other Sects, by the horridneſs of their blaſphemies againſt God, ſtrike horror into thoſe that hear them, This Sect of the Leoniſts hath the face of piety, in that they lead a righteous life, and believe all things well of God: Only they blaſpheme the Church of* Rome. *Rainerius contra Valdenſes, cap. 4.*

Antonius Senenſis, cited by *Gretſerus* in his Prolegomena to the *Bibliotheca Patrum*, ſaith, That this *Rainerius* lived *A. D.* 1254, a man of great Learning, and formerly a Biſhop among the Hereticks; but afterwards he le t them, and became a ſevere Inquiſitor in *Lombardy.* If then above 400 years ago they were of great Antiquity, their Doctrine ought not to be taxed of Novelty in our days, now their Doctrine is ours, in the main points, as we may juſtifie by their Confeſſions, which we have. *Sigonius* finds them in *Milan*, Anno 1056, under the name of *Patavini.* He might have found

found them in *Jeruſalem*, in the Apoſtles time, under the name of Chriſtians.

This will ſeem a ſtrange Narrative to *N. N.* who in his Seminary was bred in that ignorant belief, that *the whole Church of God, and the whole Chriſtian world, for ſixteen hundred years, held immutably the ſame tenets as the Roman Church holdeth now.* Let him learn of his Biſhop *Fiſher*, that many Doctrines, now of principal importance in the Roman Church, are of no very old date. *Of Purgatory* (ſaith he) *in the ancient Fathers there is no mention at all, or very rare. The Latins did not at once, but by little and little receive it. The* Grecians *believe it not to this day. And Purgatory being ſo long unknown, it is not to be marvelled, that in the firſt times of the Church there was no uſe of Indulgences; for they had their beginning after that men had a while been ſcarred with the torments of Purgatory.* For our part we joyn with the *Roman* Church in all the primitive Doctrine; And diſſent in nothing from them, but where we muſt need ſay, *In the beginning it was not ſo.*

Roffenſ. Luther *Conſut.* Art. 18.

N. N. is very bitter againſt our Reformers, and brands them with *Villany and Rebellion againſt their Superiors and lawful Paſtors.* I will not counterſcold his ſcolding, but paſs by theſe *Romiſh* civilities which he learned in the Seminary. I will but tell him, that before he indite us of Rebellion for ſhaking off the Popes heavy yoke from our neck, he muſt prove that the Pope is our lawful Paſtor and Superior: And when he hath proved that, he muſt proceed to prove that Chriſt by ſaying to Saint *Peter, feed my ſheep*, gave power to the Pope to tread upon the necks of Kings, and exerciſe over their ſacred perſons, their revenues, and the purſes and conſciences of their Subjects, that horrible Tyranny under which poor *England* hath groaned ſo many ages. Bleſſed be God who hath given to the Kings and Kingdom of *England* that wiſdom and courage to come out of ſpiritual and ſecular bondage, and to enjoy the benefit of Chriſts promiſe, *You ſhall know the truth, and the truth ſhall make you free.*

But I will not part with *N. N.* till I have payed him his fees for calling our Doctors *cheaters*, and our Religion a *cheat.* Whereas it will be found upon ſober conſideration, that he and his mates have been our Godfathers, by giving us their own names. And that ſince the world was created, never was ſuch a myſtery of *cheating* as the Papal Monarchy, and the *Romiſh* Religion. Look over the whole body, and all the parts of Chriſtian Religion, and ſee whether any parcel of it was by them left ſound, that could be ſcrewed to feed the ambition and the Covetouſneſs of the Clergy.

It goeth well with the points of the Trinity, and of the two Natures in the Perſon of Chriſt, that there is nothing to be got by all the Pro's and Con's of thoſe Controverſies which have diſtracted the ancient Church ſo many hundreds of years. Pope *Julius* got once much credit to his perſon and See, by ſtanding firm for Saint *Athanaſius*, and the *Nicene* Creed. But it is now above 900 years ſince the *Roman* See hath turned them out of doors. Let *Proteſtants* confute *Arians* and *Pelagians* if they will; The *Roman* Doctors look upon thoſe debates unconcernedly. Something they have ſaid of them in their Common places; but in the emergent Contradictions, they are ſilent. Why? they are ὐδὲν πρὸς ἄλφιτα, They bring no griſt to their Mill.

They are not ſo demure in the points of Juſtification, and the vertue of Chriſts merit. We learn of Saint *Paul*, that *being juſtified by Faith, we have peace with God through Jeſus Chriſt our Lord.* That power of Faith is the great comfort of the Chriſtian, but the great diſcomfort of the *Roman* Merchants, of the remiſſion of ſins; for if by Faith we be juſtified, and have peace with God, we need not go to the Jubilee, nor give money for human ſatisfactions to buy that peace. That Text doth ſo gravel the *Jeſuit Cornelius a Lapide*, that he makes upon it this gloſs, which contradicteth the Text. *This peace* (ſaith he) *is the tranquility, ſerenity and confidence of a righteous and good conſcience, not out of a certainty of divine Faith, by which a man moſt certainly believeth that his ſins are remitted, as the Novelliſts* (meaning the *Proteſtants*) *will have it; but out of conjectures and ſigns, which breed a kind of moral certainty.* We ſay not that there is no Faith, when there is not in a man a moſt certain confidence of the remiſſion of his ſins. But every Chriſtian ought to have a moſt certain confidence, that there is no way for him to have remiſſion of ſins, and peace with God, but through Chriſt. Such a Divine Confidence doth not pleaſe this *Jeſuit*. He alloweth not to his Diſciples a Divine Faith, grounded upon the Love of God, and the Merit of Chriſt, but *a kind of moral certainty upon ſigns and conjectures.* Is it not plain, that his end is to ſend men unſatisfied from Chriſt, of whom, by their private Faith, they may get a comfort but of a kind of moral certainty; and to make them go to the Pope, who hath the plenitude of the Merits both of Chriſt, and of the Saints and Monks, in his diſpoſition; and to the Shops of Indulgences, where every man may get Paradice for his money?

Rom. 5. 1.

Lapide Com. in hunc locum.

To the ſame purpoſe is the Doctrine, that Chriſt by his Death and Merit hath taken away the guilt of ſin, but not the puniſhment: That God hath forgiven ſinners the ſin, but they muſt

ſuffer for it, unleſs they compound for it with the Church. Rare nonſenſe! yet ſuch as perſwadeth men, cunning enough for the World, but frighted out of their wits by the pangs of an evil Conſcience, to part with real money and land to avoid the imaginary fire of Purgatory; running at the ſame time into the real torments of hell by their wicked life.

But becauſe now a-days fewer will be cheated out of their Land than in old time; and perſons of quality are often ſhort of money, the Pardon-mongers will compound with ſuch Cuſtomers at eaſy rates, rather than loſe their Cuſtom. The *Engliſh*, and *Iriſh* eſpecially, are courted with large Pardons, and eaſy Penances, to buy their firm adherence to the Holy See.

Whereas, if we look up to the dark Ages of our Fore-fathers, in which the Church grew rich, you will wonder what incredible wealth was got by that groſs cheat of Purgatory. How dull ſinners, terrified with their crimes, founded ſo many rich Monaſteries, and gave ſo much Land to the Abbeys to pray for their Souls, that the Clergy is become formidable to Princes by their wealth and power; and by that numerous and rich Clergy, who all acknowledg the Pope for their head, the Pope hath a mighty party in all States, kept at the charges of the Princes and people whom they tyrannize over. A party ready to aſſiſt him at all occaſions of need, ſo that he needs not to pay Armies or Gariſons.

In all Countries, where Popery hath the upper-hand, doth not the Pope cheat the Soveraigns of great part of their Native Subjects, who being entred into the Clergy, claim exemption from the Secular powers, depend on the Popes Courts, and pay him Annates and Tributes?

The greateſt cheat of all, and which hath raiſed the greateſt ſtorms in *Europe*, is the abuſe of the power of the Keys. Not ſo much by teaching thoſe Keys to open Cheſts (which they have done to ſome purpoſe), as by juſtling with thoſe Keys againſt the Imperial Swords. With thoſe Keys the Popes have knocked down the Crown of the Kings of *Italy* of the Race of *Charlemagne*. With thoſe Keys they have ſo battered the Emperors Crown, that they made him looſe his large Territories in *Italy*; and ſo broke to pieces his *German* Crown, that there is ſcarce one left which he may call abſolutely his own. And yet (O the cheating witchcraft of the *Roman* See) no Prince hath more Devotion to it than the Emperor, who is a main prop of the Empire of the deſtroyer of his!

Of the horrible Cheats and Tyranny of the Popes in *England*, whereby

whereby they have unking'd our Kings, and fetched many times more money out of *England* than they left in it, two Monks, *Matthew Paris*, and *Matthew* of *Weſtminſter*, have left a large account to the World.

The Popes Revenue at home, being about two Millions yearly; it were eaſy, but too long, to prove by the Hiſtories now extant, that he got his principalities by fraud and oppreſſion. His Revenue out of the Clergy depends much upon that his Clergy gets. The Pope furniſheth them with the Nets of Indulgences to catch the prey, and thoſe, are various, and often change garb; for as the peoples Devotion to old Saints is cooling, he reneweth Indulgences for new ones; for which, he never wanteth the Warrant of Revelations, Miracles, and Viſions of Holy Votaries. Great ſums are got by thoſe new Indulgences. At the publiſhing of one of them, the *Cordeliers* of *Orleans* caught four thouſand Crowns at one draught.

They have bowed Gods Commandments to their own profit and conveniency. Finding it leſs gainful for their Trade, to make the people to worſhip God alone, than to make them worſhip others with him; becauſe the people love variety, and multitude of Saints giveth occaſion for multitude of Indulgences, they have fitted the publick Devotions to the peoples humour, and their own gain.

For their own gain, they have left out the ſecond precept againſt Images out of their Catechiſm: Finding that men (ſuch is their weakneſs) love to ſee what they worſhip, and are apt to ſay, *Make us Gods that may go before us:* they have humoured them, and amuſed their eyes with Images, Relicks, Beads, *Agnus Dei*'s, and multitude of holy Trinkets. They have ſtrengthened the adoration of Images, with miracles and Indulgences. What treaſures they have got by the Images of greater credit, is paſt reckoning. Some Kingdoms yield a leſs revenue to their King than the Image of *Lauretta* brings to the Monks, and to the Pope at the ſecond-hand. Exod. 32. 1.

Now, becauſe the people would be ſaved, but are loath to leave their ſins to get Paradice, and to ſadden their jollity with Devotion and Auſterity, ſeveral Orders of Fryers, which multiply daily, have taken upon themſelves to be Holy, Strict, Devout and Auſtere for the Gallants, who cannot in thankfulneſs but give them good Fees for it; whereby Mendicant Fryars are become rich Societies.

Their great Harveſt is, when a great Noble-man, or a rich Widow lye on their death-bed. Then the hatred of the Regular Cler-

gy againſt the Secular, and the envy of the ſeveral Orders of Fryars among themſelves, and the cheating and griping of them all, is moſt odiouſly evident. The Pariſh-Prieſt, as the Paſtor, will have the governing of his Pariſhioners conſcience. But while he is about it, Fryars of ſeveral Orders, all richly giſted with impudence, will croud in, and thruſt out both him and one another with violence. Some have ſingular indulgences for departing ſouls. Others have yet a more compendious way to Heaven. All provided with ſome toys of Relicks for the Patient to kiſs. If one have a piece of the wood of the Virgin *Mary's* Cradle, another will bring forth a rag dipt in Saint *Francis* his blood, when he received the ſtigmats; another a great Tooth of Saint *Apollonia*. And in ſtead of preparing the dying Patient to a better world, they will thwart one another with high and foul words, and the ſick party in that extremity is torn by Vultures, miſerable comforters. The way of Salvation offered to him by each Order, is to endow their Convent bountifully, that his Soul may be prayed for. But the *Jeſuits* commonly will out-wit them all, applying themſelves to great perſons before they be ſick, ſticking to them, and keeping out all others in their laſt ſickneſs; whereby they have hooked in great inheritances, to the excluſion of the right heirs.

Then the Obits or Services for the dead yield to them, and to the Pariſh Prieſt, a conſiderable revenue. He that dying leaveth nothing to the Church, is cryed down by them as damned. The Hiſtory is known of the Prevoſts of *Orleans* Wife; at whoſe death, her Husband allowed no Legacy to the Church, which was ſo ill reſented by the *Cordeliers*, that they appointed one of their Convent to creep between the Cieling and the Roof of their Church, and there to buſtle, and skreek, and howl. At which all the City being frighted, as if the Church were haunted by the Devil, and flocking to the place, the Spirit was conjured, by an Exorciſt, to ſpeak what he was, and what he would have. Then the Spirit ſpake, *She was the ſoul of the Prevoſts wife, for whoſe health nothing was given to the Church; and that for want of the prayers of the Church ſhe was in horrible Torment.* But the Prevoſt, a ſtout man, got the matter ſo well ſearched, that the Impoſture was found out, and the Impoſtors whipt and ſtigmatized, without reſpect to their Cowles, and the indempnities of their Order. The like Impoſture was acted, and diſcovered at *Bearn*, by the *Dominicans*, An. 1507, and that diſcovery made way for the Reformation, which followed ſoon after in that Canton. But they have learned ſince to cheat more cautiouſly.

As

As the Clergy thriveth by the ſimpleneſs of the people, ſo the Pope thriveth by the cheats of the Clergy, and by their errors in it. He uſeth thoſe Religious Houſes as Sponges to drink what juice they can from the people, that afterwards he may wring them out.

The multiplication of Holy days, is one of the great cheats of the Papal Clergy to increaſe their wealth. For upon thoſe days the Shops of the Laity are ſhut up, and thoſe of the Clergy open; and in all thoſe days Pardons may be had in ſome Church or Convent. But theſe Arts do not ſpeed alike in all places. They have not been lucky to the King of *Spains* Dominions in the *Low-Countries*. For it is obſerved that his Cities that joyn upon the *United Provinces*, are thin of inhabitants, becauſe the Holy-days, upon which Shop-keepers muſt not ſell, and handicrafts-men muſt not work, being now well-nigh as many as the worky-days; thoſe men that live by their daily Labour and Trading, were eaſily perſwaded to remove to the Neighbouring-Towns, where they may Trade and work all the days of the week but Sundays; and withal, be freed of the pinching of Fryers and Prieſts upon the living and the dead; for they have infinite tricks to hook in the money of the Laity. A place that hath multitude of that Clergy, ſhall never grow rich. In our memory, *Charles Gonzaga*, Duke of *Nevers*, built a City, which by his Name he called *Charleville*, in a little Soveraignty of his, near the Frontiers of *Lorrain*. His firſt buildings in it were a Houſe for the *Jeſuits*, and a Convent of *Capucins*. This made ſome judicious men to foretel, that the Town was no more like to grow rich, than a Fiſh-pond to be well ſtored with Fiſh, when *Pykes* are put into it before the *Carps*. And the Prognoſtication hath proved true.

Where the Clergy is rich, the Pope gets great booties by viſiting them. *Pius* the V. under pretence of viſiting and reforming the Clergy, drew fourteen Millions from the Clergy of *Spain*; for which, he was complained of to the Council of that Kingdom.

Of later date, the King of *Spain* himſelf publiſh'd a Book of Expoſtulations againſt the Court of Rome, for their cruel exactions upon the *Spaniſh* Clergy. He repreſenteth that the Pope impoſed Penſions upon Benefices, even thoſe that had cure of ſouls, in favour of ſtrangers, in an exceſſive proportion, even to the third part of the full value. That the Fees of his Court were ſo great, that they were a ſufficient puniſhment for a grievous crime. That a rich Clergy-man could no ſooner fall ſick, but the Popes Collectors were gaping about him for his goods, and ſet gards about his houſe,

Memorial de Mageſt. Catholica.

houſe, becauſe the Pope did challenge and uſurp for himſelf, at the death of Clergy-men, all their eſtates that were raiſed out of the revenues of the Church. That by this means, Biſhops had not left, before they were dead, a Candleſtick, or a Cup to drink in: yea, that they have been diſſerted upon their death-beds, and famiſhed for want of meat to eat. So they deſerved to be uſed, that had bound themſelves ſlaves to ſuch an ill Maſter.

True Catholick Apoſtolick faith, l. 1. p. 85.

To theſe joyn the account which the excellent Convert, Dr. *Andrew Sall*, giveth of the monſtrous exactions of the Datory Office, by which *Paul* the V had ſcraped up from the Clergy twenty hundred thouſand ſcutes, taking for the ſale of Benefices five years Penſion before-hand; which is ſelling at the rate of 30 in the 100, beſides the Clergy-mans perſonal ſervice. And ſelling for thoſe Benefices Coadjutorſhips, with aſſurance of future ſucceſſion after his death, to whom the purchaſer was made Coadjutor; making him pay one years profit for the expediting and Fees of the *Bull*.

Add to theſe, *Item*, For the Pall of an Archbiſhop, 20000 Ducats.

Item, For a Licence to Marry in a degree allowed by God, but diſallowed by the Church, 14000 Ducats.

Item, For a Prince to Marry his Aunt; A ſum not to be told.

Item, So much for another to Marry two Siſters.

Item, So much for Legitimating a Baſtard-iſſue.

Item, So much for Diſpenſing a Prince from keeping his Oaths.

O that bottomleſs gulf of iniquity, covetouſneſs, and fraud! thoſe depths of Satan! I preſume not to dive to the bottom of them. But ſome of them are ſo evident, that even the Gloſſaries of the Decretals made bold to ſay, *Roma a prædonibus fundata ad huc de primordiis retinet. Rome founded by thieves, ſtill retaineth the genius of her Origine.* And even a Secretary of the Popes, ſaith, That *the Apoſtolick Chamber is like the Sea, into which all Rivers flow, and never make it overflow: for ſtreams of Gold from all parts ran into it by thouſands, yet it is never full. There is in it a Generation whoſe teeth are ſwords.*

Tit. 9. *de elect. in Sexto.* cap. *Fundamenta.* Theodoric. *a Nihem.* Tract. 6. cap 37.

Sure thoſe *Italian* Gentlemen, being much of *Leo* the X's Religion, declared by him to Cardinal *Bembo*, laugh among themſelves, ſeeing the Wealth of Nations ſtreaming amain into their lap, by the brutiſh zeal of the people, Tributary to their craft. And I preſume, that from thence the *Italians* have got that pride, to call all nations but their own, *beſtias*, becauſe they have gulled them, to work the wealth and grandeur of *Italy* by their brutality.

Miram eſt quantum iſta de Chriſto fabula nobis affulerit emolument.

That

That the Election of Popes may be ſuitable to their behaviour; there is not one Pope in twenty that comes not in by Cheat and Simony; and ſcarce one Cardinal that ſells not his voice. Of that, the Hiſtories are full, and the ordinary practice juſtifieth it.

Theſe foul practices, making (by their own Laws) the Election void; An Exact and Learned pen of a Roman Catholick, hath proved by clear evidences, that none of the Biſhops or Popes, who uſurped that See ſince *Gregory* the XIII, was a lawful Biſhop. The Treatiſe written upon this Subject in Latin, was addreſt to the Emperor, and all the Kings and Princes of the Chriſtian world, and preſented to the moſt Excellent King *James*, who cauſed it to be printed. Nine years after, it was printed in *Engliſh*, A. D. 1622. It was a ſupplication to all thoſe Princes, to call a General Council againſt him that uſurped the Papal Chair, *Paul* the V. Unto this day the book was not anſwered by any that we know. A clear proof that they wanted means to gain-ſay the truth of it. Of that Treatiſe, the Learned and faithful Convert, Dr. *Sall*, giveth a full account in his late Book of the Catholick and Apoſtolick Faith maintained in *England*; in which he fully diſcovereth the horrible colluſions and foul practices in thoſe Elections; and proveth that *Sixtus* the V, *Clement* the VIII, and *Paul* the V, were no Popes, and the Cardinals made by them no Cardinals, and had no power to Elect Popes. And what are now the Popes Elected by ſuch Cardinals? What ſhall the Popes be that are to come, having no warrant for their Authority but that ſucceſſion? Upon that rotten thred hangs the Headſhip of the pretended Vicar of Chriſt, and the Infallibility of the *Roman* Chair. Bleſſed be God, that our Faith ſtands upon a better pillar and ground of truth than that See, in which Satan can claim ſo much right, both becauſe it is obtained, and becauſe it is maintained by his Arts.

1. Book. cap. 9.

Leaving the Grandees alone; what are you, Sir, *N. N.* who take upon you to upbraid our Divines with *Cheating*, but an arrant *Cheater?* This I will prove by yours, and your fellow-Prieſts practice. If two bring Jewels to ſell to a Lady, and the one deſire her Ladiſhip to get her Jewels ſeen and tryed by Jewellers before ſhe buy them; and the other will not part with them, unleſs the Lady bind her ſelf by a ſtrict Covenant with him to keep them cloſe, and let none of them that deal in Jewels ſee any of them: I pray, which of the two is the likelier to prove a Cheater? This is the caſe between you and me. I deſire to have the Doctrine which I ſet forth, tryed by friends and foes, by the light of Gods word, and in the ſight of the World. But you forbid thoſe whoſe conſcience you take upon you to govern, to let any but your ſelf and

your

your confederates to know what Doctrine and what Devotions you impose upon them. To all books but yours, you make them blind. To all discourses but yours you make them deaf. Is it not because you fear that the light of Gods word should open their eyes, and let them see the unsoundness of your wares?

Well, when you have brought them to subjection, what food do you give to their souls? Not the holy Scripture, a dangerous, a forbidden book, because it hath made many Hereticks, or at least hath alienated many from your Church: And (as he telleth you, that was lately one of yours) *you permit them not to know more than their beads, or some small prayer-book, with the Letanies of the conception, or Saint Josephs* Sarata Teresa, *&c. and a list of great Indulgences for very small Devotions.* You admit them to the fraternity of the Rosary, and perhaps of other Societies, whereby they get a share in all their merits, though they will have no share in their Austerities: but they must pay for it; for that partnership in the merits of holy Votaries, is only *manus porrigentibus adjutrices*, for those that help the Catholick party with money, either to send to Convents beyond the Sea, or to maintain Priests and Fryars at home, or to keep in a common stock for emergent occasions, of setting up the Pope in *England* again, though by the ruin of King and Kingdom.

Dr. *Sall* p. 86. of the first book of the Catholick Faith, *&c.*

You give to your Disciples false notions of our Religion: That it began by *Luther*, and never was heard of before. That all the Primitive Church, and the whole Christian world in our days, are against it. That we are all for faith, and reject good works. That we despise the Fathers of the Church, hate Saints, and revile the Virgin *Mary*.

For points of Doctrine you require no more of your Disciples, but to believe what the Church believeth, never inquiring what the Church believeth; and to repose themselves absolutely upon their Pastors faith, who must believe for them what they should believe. By that way a man is a believer in the great, but an unbeliever in retail; and blindness and ignorance is pretended to be a Christian profession.

Hear the example recommended by that great pillar of Popery, *Gregorius de Valentia*, for all Christians to follow. He highly praiseth a Merchant of *Placentia*, reasoning in this manner: *I am resolved to embrace, rather the Papal than the Lutheran Religion; especially, because in the Papal I may learn the truth with little ado; what the Pope affirmeth, I will affirm; what the Pope denyeth, I will deny; if he will say more, I will assent to more. Whereas, if I will turn* Lutheran, *I must learn a Catechism, and search the Scripture,*

Analisi de Ecclesia, p 205.

ture, which I cannot do; when I ſhould rather look to my Italian *Ships, and take care to get forreign wares.* And he addeth again, That *God in his terrible judgment ſhall have nothing at all to ſay againſt that man.* Pag. 207.

Such is the *Roman* faith, thus deſcribed by Cardinal *Bellarmin*, *Fides melius per ignorantiam quam per notitiam definitur. The definition of faith is better made by ignorance than by knowledg.* Lib. 1. *de Juſtificave*, cap. 7.

Ignorance is the ſtrong and main Bulwark of the *Roman* Religion, which therefore is defended with the utmoſt care and obſtinacy. For if all that bear the name of Chriſtians, did but know and believe, *That God will be alone worſhipped and prayed to; that the blood of Chriſt doth cleanſe us from all ſin; that there is no ſalvation in any other, and none other name under Heaven given among men, whereby we muſt be ſaved:* down would fall the lucrative Invocation of Saints, the foul Merchandize of Indulgences, and the treaſure of human ſatisfactions. The fire of Purgatory would go out: No more Pilgrimage and Jubilees; for who would travel a thouſand miles to fetch the remiſſion of ſins, if he may find it at home in Gods word, and obtain it by a lively faith, upon an humble repentance, and a ſerious Converſion? Then alſo Capucins would give over whipping themſelves for the ſins of others; and their Chapmen would leave buying that which the ſellers cannot deliver. Then alſo Chriſtians, finding no help in the Invocation of Saints, much leſs would ſeek it in the ſervice of their Images, but would caſt away their *Images to the Moles and to the Bats.* But then, what would be left to feed the pride of the Pope, and the belly of the Monks? Iſa. 2. 20.

Theſe being fed by the ignorance of the people, and the cheating of the Clergy, it belongs to your Trade, Sir, diligently to cheat your Diſciples to *ignorance*, Saint *Ignorance*, precious *Ignorance*, your bountiful Nurſe. And you do it with your moſt earneſt endeavour, keeping out very far from your Diſciples thoſe truths which are ſo ruinous to your cauſe.

But there is one point, (you wiſh it were a truth) in which you ground your Diſciples with great care; That the Pope is the Soveraign of *England* and *Ireland*, both for the Spiritual and the Temporal. This is the main point of Religion with the *Engliſh Roman*-Catholicks; this is the point for which *Thomas Becket* ſuffered Martyrdom; this is the point for which the powder-Traitors plotted that Treaſon, and for which they ſuffered; this is the point for which the *Iriſh* Maſſacred two hundred thouſand *Proteſtants*, to begin a War, in which the Popes Standard was ſet up; this is the point for which Cardinal *Barbarini* was ſo ſevere

againſt thoſe *Engliſh* and *Iriſh* Lords, who had ſo much forgotten their firſt faith, as to ſwear Fidelity to their King. What more? this is the point which the formidable faculty of the *Lovain* Divines, aſſerted by an expreſs Declaration ſent abroad to ſhew their zeal and folly.

Certainly, this is the only point of which his Holineſs is ſenſible. Two Popes have made this good, having offered to Queen *Elizabeth* to confirm the Reformation of *England*, and our book of publick ſervice, if her Majeſty would but have taken it from them, and acknowledged the Popes power. And this is the point for which ſo many Emiſſaries are ſent from *Rome* into *England*, *N. N.* one of them, who cannot in conſcience deny that this was the chief point of his inſtructions from his Superiors, to labour moſt earneſtly to reduce the *Engliſh* to the Obedience of the See of *Rome*.

I ſummon him to Obedience to a greater Superior, and Exhort him, both by the Compaſſions of God, which I heartily wiſh to him, and by the terror of his Judgments to obdurate ſinners in their willful blindneſs; That he weigh with impartiality the truths contained in this diſcourſe, the untruths which he is employed to maintain, and the foul dealings of his pary, which likely he knew not before. Let him open his eyes, and behold, How *from the ſole of the foot, even unto the head, there is no ſoundneſs in it, but*
Ma. 1. 6. *wounds, and bruiſes, and putrifying ſores.* Under the name of the Church of Chriſt, the Synagogue of Satan, and the pride of *Babylon*, maintained by all the wicked arts of griping, and Impoſture of her Agents, and by the ſtupidity and ignorance of the World, now ſo tamed to be cheated, that they take them for their enemies that lay open the truth of God before them, that they may not run blindfolded into perdition. Chriſt who hath purchaſed a Church to himſelf by his blood, preſerve the oppreſſed remains of Chriſtianity, which we ſtill acknowledg among the general Corruption.

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